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## Evangelical Visitor - June 18, 1945 Vol. LVIII. No. 13

Jesse W. Hoover

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## My father

Somewhere beyond the scenes of time,  
An inmate of the sunbright clime,  
An heir of glory, grand, sublime,  
My Father!

Somewhere beyond this mortal sight,—  
Immortal now, he's clothed in white,  
And wears a crown of glory bright,  
My Father!

Somewhere the aged pilgrim stands  
Beyond the river's icy strands,  
With palms of victory in his hands,  
My Father!

Somewhere near the Father's throne,  
The victor throws his trophies down,  
Crying, holy, holy holy, one,  
My Father!

Somewhere, though death now separates  
But just beyond the golden gates,  
E'er for my coming there awaits,  
My Father!

O Savior, lead my wand'ring feet,  
That at the last again I'll meet,—  
At God's right hand in glory greet,  
My Father!

—Selected by Rhoda Sheffer.



# Relief and Service News

Sponsored by Relief and Service Committee

## Relief Notes

### Mines are Hazards to Re-Organizing Life in France

Henry Buller reported May 5, 1945, on his scouting efforts for homes that could be opened to care for large numbers of homeless refugee children. He recounts a visit to the village of Blamont, near the Swiss frontier, to which two Mennonite girls had returned to reopen a children's home with a capacity for twenty-two children. The house seemed to have suffered most from looting of bedding. Bro. Buller continued.

"They once more had three children and more were on the demand list. Even though the home did not seem to have suffered too much as a result of the war it seemed too risky to open again because the garden which spreads in terraces about the chateau is mined. About two weeks before our visit a man, who had eliminated over 400 mines in the village, was killed when he accidentally stepped on a spot which he didn't think was dangerous. I offered the girls the possibility to come to a home of ours until their own garden had been de-mined."

### Samuel Goering added the following comment:

"Mines . . . are going to be a problem in France for many years. Everywhere we went people spoke of these dangerous mines. The son of Bro. Joseph Widmer suggested we send a team of mine diggers out. This is a job for experts. All mines are underground and can not be seen. Some mines must be pressed or stepped on four times before they go off. Until fields and places used as military quarters are de-mined, incidents like the one mentioned will continue to happen. All our workers for France or Holland need to learn as much as possible about mines before going there."

### Shift to Special Projects

C.P.S. men in MCC camps are continuing to transfer from base camps into special projects. During the month of April, for example 125 men from M.C.C. camps went into special projects. This brought the total number of men in special projects, administered by MCC up to 1,667. The number of men in base camps on the same date stood at 2,328.

### Book on Amish in C.P.S.

Two C.P.S. men, David Wagler and Roman Graber, members of the Old Order Amish group, have compiled in book form a collection of articles on camp life, work projects, unusual events, and C.P.S. stories. The 140-page book, titled, *The Story of the Amish in Civilian Public Service*, while prepared for reading in Amish circles, will be of general interest. The book is written simply, sincerely, and without a note of rancor. It may be procured for one dollar per copy by ordering from C.P.S. 24, Unit III, Boonsboro, Maryland.

"Lost—Woman's left shoe, size 5½, black oxford; round patch on left side. Ample reward for its return to No. 112 Alexander Street, Belgrade."

"That advertisement appeared recently in 'Politika', leading newspaper of Yugoslavia's capital.

"In and between its lines lies a grim and poignant story—a story which applies not only to the Belgrade woman who offers 'ample reward' for the return of an old and patched shoe, but to millions upon millions of men, women, and children in the war-ravaged lands of the world.

"To them the loss of an old shoe, a tattered shirt, or a frayed shawl is a major catastrophe.

"From reports now assembled it is revealed that, in the liberated countries of Europe alone, more than 30,000,000 are 'statistically naked,' while more than four times that number—125,000,000—are in desperate need of clothing, shoes, and bedding.

"Among the reports are found typical conditions as the following:

"Belgium—Only one usable shirt in a family of seven. It is shared in turn by both sexes and all sizes in the family and only one at a time—the current possessor of the shirt—is able to leave the hovel in which the family lives.

"France—'Lack of clothing is tragic here,' writes a Quaker relief worker. 'Either a child stays away from school while its mother washes and dries the family's lone shirt, or it goes to school wearing the shirt wet and so inviting serious illness and possible death.'

"Holland—The crude shoes which children are forced to wear are deforming the feet and subjecting the wearers to permanent physical handicap. Few have clothes sufficient to withstand the rigors of the northern climate and enforced absence from school among the children has reached alarming proportions.

"Greece, Poland, Yugoslavia, Czechoslovakia—The lack of clothing is appalling. Neither ration cards nor actual money can correct it. In Greece one is forced to pay 180,000 drachmas for a pair of shoes made of synthetic substance which falls to pieces or wears through after five miles of walking. In Yugoslavia, notice of death occurring in a family brings mobs of shivering folk offering 'fabulous sums' for the clothing of the deceased. In Poland, four families live in a single room, unheated and windowless, and only by sharing one another's garments is one able to move from the place.

"Conditions not dissimilar exist in Italy, Bulgaria, Hungary, Western Russia, China and elsewhere. . ."

The above paragraphs were excerpts from an article, "The Need for Clothing for Victims of War", as published by the United Nations Clothing Collection Committee. Thousands of Americans will read and respond to these multiple needs. But it will require more than humanitarian giving for a period of a few short weeks. Let us continue to give because ours is a Christian concern. Your nearest MCC clothing center can handle your contributions and will help you keep uppermost the spirit—"Given in the name of Christ".

## Incident at Poughkeepsie

Members of the C.P.S. units at Hudson River State Hospital, Poughkeepsie, New York, recently had the experience of standing firmly on implications of their peace beliefs when four employees at the hospital were discharged as a result of testimony given by the C.P.S. men. The discharged men were relieved of their employment when the hospital superintendent found them guilty of abusive treatment of patients. The matter was further complicated, and the C.P.S. unit received considerable local publicity, because two of the discharged men were veterans, on ferom World War II. The C.P.S. men had opportunity to declare themselves opposed to violence and abusive treatment on the wards of a mental hospital as well as on the battle front. They recommended to the hospital authorities that the discharged men be forgiven and offered another opportunity to serve in the hospital.

Church leaders and other local community leaders respected the action of the C.P.S. men and expressed their willingness to help the C.P.S. men in the difficult situation. The American Legion, protested strongly against the presence of C.O.'s in the hospital and demanded an investigation regarding the terms under which C.P.S. men were employed, making sure that members of the unit were not being coddled or given preferential treatment.

## C. P. S. Notes

### Members for Tiffin Unit Selected

Unusual interest on the part of C.P.S. men has been shown in the project and special school opening at Tiffin State Institute, Tiffin, Ohio. More than 125 men from M.C.C. camps have volunteered for this 25-man project. At Tiffin, Mennonite C.P.S. men will have their first opportunity to serve in an institution for the care of epileptics. Progressive measures for the rehabilitation of epileptics will be carried out. Natural surroundings will be provided for patients, wards and attendants will be dispensed with and administration will be carried out on the plan of an institute rather than follow the pattern of the typical state mental hospital. C.P.S. men will serve in maintenance positions and work on the large farm connected with Tiffin Institute. A special school in church music for the off-time interest of the campers is being organized by the M.C.C.

### Women's Summer Units Open

The Women's Summer Service Program, sponsored by the M.C.C., will open the last week in May and the first week in June. Approximately eighty girls will serve in five units. With the exception of the unit at the Akron Headquarters Office, all the girls will serve in mental hospitals. The location of the unit, and approximate enrollment of the various units is as follows.

Location	No. Enrolled
Ypsilanti, Michigan	15
Cleveland, Ohio	20
Wernersville, Pennsylvania	7
Poughkeepsie, New York	25
Akron, Pennsylvania	15



## A Glimpse of Conference

THIS editorial is being written in the midst of the sessions of the General Conference of 1945. The natural conditions surrounding the convening of this Conference have been most favorable. The weather has been neither too cold nor too hot, contributing to the pleasantness and efficiency of the work. The bright sunshine flooding the fresh green hillsides out of a sky of almost cloudless June azure gives a natural lift to our spirits.

But a far more significant feature of the atmosphere is the warm, spiritual fellowship which has characterized our meeting from the first. In the Communion Service which, as always, preceded the opening of the business sessions, there was a deep undercurrent of brotherly love which manifested itself. The sunshine of His face has flooded our hearts and mellowed our approach to the business of the Church. We trust that this same warmth will linger in our hearts as we return to our home congregations, and reflect in a renewed appreciation for and loyalty to the mission of the Church.

Several of the General Church Boards and Committees were in session before the opening of the General Conference. It is these Boards and Committees which bear the greatest burden of the details in the carrying on of the work which is approved by Conference. The Church at large, without doubt, has little conception of the great amount of time and energy, and sometimes even to the extent of actual personal sacrifices, which is required of those who carry these responsibilities. Not only do they serve without pay, but they often are also the most liberal contributors in a financial way. Those who have never learned the lessons of sacrifice have never experienced the deeper joys of service. May God grant to the Church as a whole a new urge to a consecration that is deep enough to touch the joys which spring from the pangs of sacrifice and suffering!

Formal opening of Conference came at 9:30 Thursday morning, June 7. Bishop R. I. Witter of Navarre, Kansas was the Moderator elected at the close of Conference of 1944, and was in charge of the opening of Conference prefacing the first session with brief injunctions to Christian courtesy. The General Conference Secretary, Dr. H. G. Brubaker, led in opening devotions in the preliminary meeting using the thirteenth chapter of I Corinthians as the basis for his brief remarks. He followed in fervent prayer for the success of the Conference—a success not only so in the smooth operation of the sessions, but much more in the decisions reached and policies formulated for the continuing work of the Church for the ensuing year in its united mission of carrying out the Great Commission of her Lord. Bishop C. N. Hostetter, Sr., led in the invocation prayer in the



first general session.

One of the significant items was the good attendance of those who were responsible for the work, both as members of Boards as well as duly elected delegates from several Districts. Only three Board members were absent: one because of death, one because of going to the Foreign Mission Field, and only one for reasons unexplained. Very few delegates were absent, necessitating the substitution of a minimum of alternates.

The conference sermon was delivered by one of our older Bishops, a veteran evangelist and a pioneer in espousing the teaching of definite holiness, Bishop Lafayette Shoalts. He needs no introduction to the Brotherhood. He is well known. And he emphasized again the distinctive tenets for which he is most recognized throughout the Church. A few brief glimpses into his sermon follow.

His text was taken from Isaiah 62:10, "Lift up a standard for the people." Isaiah undoubtedly was baptized with the Holy Ghost when he had that wonderful experience in the temple, and the angel of God touched the prophet's lips with a coal from off the altar. And he had a glorious vision of the coming Christ, both in His first advent as the suffering Saviour as well as in the yet future millennial glories. The text needs to be considered in the light of other passages from the same prophet.

### His Newness

George W. Tuttle

*Therefore if any man be in Christ, he is a new creature: old things are passed away! behold, all things are become new (II Cor. 5:17).*

*Ours now a new earth, with new people,  
New thoughts are now saying: "Make room!"*

*New gladness is surging, and singing  
Is ours instead of the gloom.*

*The sins—they that fettered and bound us,  
As far as the east from the west  
Are removed by infinite mercy,  
Cast out at his great love's behest.*

*New, new seems each muscle and sinew,  
New love in each purpose and aim;  
New zeal for the tasks, once so common.  
For now we say: "Lord, in thy name."*

*New joy in the Highway of Service,  
New life through the Crucified One,  
New joys of Heaven that await us  
When days of life's journey are done.*

—Selected,

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." (Isa. 59:19.) The New Testament equivalent is the sacred charge of the Apostle Paul to Timothy, "Preach the Word." (II Tim. 4:2.) That is the standard for our lives, which we must lift up against the enemy by the power of the Holy Ghost.

There are various standards established for natural life. When you want an expert you do not turn to a novice. When you want good work you do not engage a poor workman. When Satan wrought such fearful wreckage in Eden and brought sin into the lives of mankind it was necessary for God to lift up a standard, and it took a person with sufficient power to successfully offset the devastating power of the enemy. It required the Second Person of the Trinity to defeat the devil. We too often think of our enemy as a little imp. But we need to remember that he was formerly next to the Godhead. The speaker once, as he put it, "ignorantly made the statement, 'I don't understand why the devil is given so much power for 6000 years.'" But through another saint of God the Spirit revealed that he "was appointed for a season." The time is coming when his dominion and power will forever be at an end. Jesus came to set the standard, and when He went away He sent the Holy Spirit to hold up the standard for the final defeat of that old Serpent.

It is our responsibility to preach the truth in season and out of season, when it is convenient and when it is not. God called the Brethren in Christ Church for more definite service about fifty years ago. There was a hunger for definite holiness all over the Brotherhood. At the Conference in Kansas five dollars were laid on the table to begin a program of Foreign Missions.

"Keep on the mountain top and shoot down." We need to keep re-blessed. It will make preaching easy, on the doctrine of holiness as well as other doctrines.

We must continue to teach the ordinances. Many holiness bodies which formerly had the fire of the Holy Ghost have gone into fanaticism or a mere form of holiness because they failed to teach holy living. Hold to the standard of non-conformity. There is a great drift even among professed holiness people, toward the world. Keep teaching separation, and when souls want to get right with God they will be face to face with light. We are living in a day when we need to lift up a standard for an unregenerate world and a compromising Church.

At the close of his sermon Brother Shoalts called for the song "There's a royal banner given for display, To the soldiers of the King." The Conference responded with spirit.

J. W. H.



# Sanctification

*Devoted to the Doctrine, Experience and Evidences of the Deeper Life.*

## Two Heaps of Stones

THERE are two heaps of stones in the Bible which become interesting when it is observed that they have a meaning in Christian experience. In I Cor. 10:1-10 the apostle tells us that what Israel ate and drank was typical of spiritual meat and drink. We are told further that we should not lust after evil things, not be idolaters, not commit fornication, not tempt Christ, and not murmur as Israel did. Then, in the eleventh verse, it is stated that these things happened unto them for our ensamples (margin—types) and that they are written for our admonition. We are justified then, in saying that Old Testament history is in many cases typical of New Testament experience.

Israel had had a very definite experience in crossing the Red Sea, a type of regeneration, the first work of grace that puts Egypt on one side and us on the other. It sets our faces toward Canaan and away from the world. This was a miraculous deliverance. Israel's experience in the wilderness was longer than necessary, caused by the unbelief of the travellers. When the unbelief was disposed of by a dying-out process in which all that wanted to go back to Egypt were eliminated from the camp; then Israel, nationally and literally, came to another great and definite crossing experience which pictures a second work to which we, individually and spiritually, come in our probationary travels. This, too, was made possible by a miraculous opening of a passage.

Our purpose in this discourse is to examine two heaps of stones erected in connection with this crossing.

Let us examine the first heap of stones set up. In Joshua 4:9 and its context we observe that this heap was set up in Jordan which pictures an inward witness of crossing over into Canaan land—the sanctified life. This heap of witness was intended to rest quietly and securely under the dirty water from the country side and under the waves and tides of environment. This heap was set up by Joshua, a type of Jesus, the Captain of our Salvation, who alone can give the inner witness. It was set up where the priests' feet had stood indicating the importance of the priestly work of Christ Who by one offering perfected forever them that are sanctified. It is an inner testimony that the High priest of our Profession has given a passage through, since the water was not cut off until the feet of the priests stepped in. It is pleasing to note that this witness was a lasting one, even "unto this day." This

tells us that we may have a present-tense witness that the work is done. Moreover, we observe that the first heap was set up at the time of crossing and on the spot where it took place, indicating that it is possible and essential to know the time and place of entrance into the sanctified life. There are some more things about this heap which we will mention after we look at the other heap.

In other parts of Joshua four, we find directions concerning a second heap. It was to be placed on the bank. This indicates that we should have an outward testimony of our crossing over. This heap was to be set up by a man named from each tribe. It was to be carried out by those who crossed. This carrying out process as applied to our lives takes effort, Bible study, self-denial, and prayer. It was to be set up where they lodged, a witness in the camp, in the home, in the place of worship and in the community. It is to be a heap in plain view where the gaze of the children, of the neighbors, and of the world can be upon it. It is something to be done by us after we cross over just as certainly as the other was

## Charity Thinketh No Evil

*Oh, be not the first to discover  
A flaw in the fame of a friend,  
A fault in the faith of a brother,  
Whose heart may be true to the end;  
A hint or a nod may awaken  
Suspicion most false and undue,  
And thus our belief may be shaken  
In those who are honest and true.*

*We none of us know one another,  
And oft into error we fall;  
Then let us speak well of our brother;  
Or not speak of him at all.*

*How often the sign of dejection  
Is heaved from the hypocrite's breast.  
To parody truth and affection  
Or lull a suspicion to rest;  
And often the light smile of gladness  
Is worn by the friends that we meet  
To cover a soul full of sadness  
Too proud to acknowledge defeat.*

*Leave base minds to harbor suspicion  
And low ones to trace our defects;  
Let ours be the noble ambition,  
For base is the mind that suspects,  
For often the friends we hold dearest  
Their noblest emotion conceal,  
For bosoms the purest, sincerest,  
Have thoughts they can never reveal.*

—Anon.

done as we crossed over. We find, too, that this witness was to be lasting. In verse six we find a phrase "in time to come" showing that the witness should continue as the children of new generations came regardless of how other things and times might change. In the next verse we read, "and these stones shall be for a memorial unto the children of Israel forever." This reveals the influence the outward witness should have on the coming generations. What outward witness of a work of divine grace does this generation see in the professed followers of the Lord?

In reading this chapter we find it was the outward heap that caused the children to ask, "What mean ye by these stones?" They could not see the inward witness. It is our outward conduct that makes our children and neighbors ask questions like these: "Why do you go to church so often?" "Why shouldn't we go to the show?" "Why do you give so much to foreign missions?" "Why don't you sell milk on Sunday?" "Why do you give ten cents out of every dollar to the Lord?" "Why don't we go to the bathing beach like other people do?" "Papa, why don't you belong to a lodge?" "Mother, why don't you let me get a permanent; didn't you think that Mary's was lovely?" "Why don't you go to the sugar drawing? You might get the lucky package." "Why do you wear long sleeves and long hair?" "Papa, why don't you want to buy gasoline on Sunday?" "Why can't I wear anklets like the Sunday School teacher's daughter?" "Why don't you smoke?" Dozens of questions like these children and neighbors ask when they see the heap of external witness. Stone upon stone, and proof upon proof, children and friends should see in our lives, telling a transformation within.

People say, "Oh, now you have begun on non-essentials. If I have the work done in my heart, what does it matter if I bob my hair, or buy gasoline on Sunday?" What we do has an influence on others as well as ourselves. It was not the heap in the Jordan that made the children ask questions—it was the heap on the bank. It is the outward life of professors of religion that speaks louder than their testimonies of what they have within. It may be that some do not want their children to inquire into the legacy of religion which God has left us as revealed in the Bible, but surely those who are sanctified could ask no better thing for their children.

(To be continued)

When we judge one another's motives we become spiritual poachers; we are poaching on the Lord's province.

To defer spiritual matters after "having knowledge" of them is most dangerous.

# THE FURNACE EXPERIENCE

Mrs. Fannie Erb

Is there a third experience after all? Those who haven't traveled that far, will likely deny the charge, and say, "there isn't any such thing," but those who have reached or passed thru that territory, thru which the way to the Celestial City lies, will most emphatically sanction the report.

Some think the "Valley of the shadow of death", that David speaks of in the 23rd Psalm refers to physical death, but Christian in Pilgrim's Progress did not die, when he passed thru it, but found it a very gloomy, dark, doleful place, full of pitfalls, and doleful sounds, and rightly named the, "Valley of the shadow of death".

Jesus passed thru it in the garden of Gethsemane, and his suffering was all mental agony. The cruel thorns had not yet pierced that noble, holy, brow, nor had the hard, cutting nails been driven thru the tender palms of those blessed hands, or the quivering flesh of those loving feet. Nevertheless, He told the disciples just before entering into the garden, "My soul is exceeding sorrowful unto death, and He began to be sore amazed, and very heavy". (St. Mark 14:33) His anguish was so great that His sweat was stained with His life blood, and fell red to the ground, the evidence of a broken heart. And these are the sufferings we are to share in the furnace experience, for Paul says in Philippians 3:10 "That I may know—the fellowship of His sufferings." Like Peter says, "Beloved think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice inasmuch as ye are partakers of Christ's sufferings." (I Pet. 4:12-13)

Unlike the two experiences preceding this one, it is not reached by seeking for it, for only God knows when the soul is ready for it, and when faith is ripe enough to stand the ordeal. When the soul made its consecration, it yielded to God body, soul and spirit, for Him to do with as it pleased Him; so when the time comes for God to turn His hand upon us, He does not ask any questions, but proceeds to take charge of us in a special way. He can tie us up so tight, and corner us so completely, that we realize no one can help us but Himself alone, to endure, and patiently abide His will. When God wants to break down all our reserve strength, our self-sufficiency, He has many ways of doing it, many times using very trifling things. Fenelon says, "They are nothings, but nothings that crucify our self-love"!

At this time to look to folks for comfort or sympathy, will only result in disappointment and failure. God wants to cut us off from all earthly help, and con-

solation, so that we will learn to look to Him alone, and lean on Him only. So He will closet us with Him alone; all other props will be removed, and all other voices stilled. At first it will cut and hurt deeply, but it isn't long, if we are faithful to our abandonment, until we realize that God is working for our good, and His way is best.

This experience must not be confused with ordinary trials, and everyday crosses and tests, or even with deep sorrows and troubles that come to saint and sinner alike. But it is a distinct experience, with a distinct approach, and a distinct termination.

It will not be continuous, there will be intermissions. It is the, "evil day," when Paul tells us, we must have on the whole armour of God, "that ye may be able to withstand in the evil day, and having done all, to stand". (Heb. 6:11-18) We are to be able in that day, "to quench (by faith) all the fiery darts of the devil." And he can only fire them at us by God's permission. So let us trust, and not be afraid.

All of God's wonderful promises are for this very experience. Listen; "When thou passest thru the waters, I will be with thee; and thru the rivers, they shall not overflow thee: when thou walkest thru the fire, thou shalt not be burned; neither shall the flame kindle upon thee."

"Fear not, for I am with thee; be not dismayed for I am thy God; I will strengthen thee; yea I will help thee; yea

## God's Anvil

*Pains furnace heat within me quivers,  
God's breath upon the flame doth blow,  
And all my heart in anguish shivers,  
And trembles at the fiery glow.*

*He comes and lays my heart all heated,  
On His hard anvil minded so,  
Yet in His own fair form to beat it,  
With His great hammer, blow by blow.*

*He takes my soften'd heart and beats it,  
The sparks fly off at every blow,  
He turns it o'er and o'er and heats it,  
And let's it cool, and makes it glow.*

*He kindles for my profit purely,  
Affliction's glowing fiery brand,  
For all His heaviest blows are surely,  
Inflicted by a Master hand.*

*I will not murmur at the sorrow,  
That only longer lived would be,  
The end may come, and that tomorrow,  
When God hath wrought His will in me!  
And yet I whisper "as God will,"  
And in His hottest fire hold still.*

—Author Unknown.

I will uphold thee with the right hand of my righteousness".

But one thing we must remember: self-pity must not find lodgement in our hearts, no, not for a moment. The devil's great objective at this time, will be to get our eyes off Jesus onto our sufferings. He will tell us God is cruel to put us thru such hard things; that we will never make it; that the way to Heaven is too hard, etc. If he can sow discouragement in our hearts, he has won a great victory; or if he can persuade us that God has forgotten us, or that He has failed us, then the battle is lost. But if we steadfastly refuse to listen to him, refuse to give way to self-pity, persistently remember that God has promised never to leave us or forsake us, great will be our reward, and great will be our joy, when once we are over the hard place. God wants to wean us from our feelings, so our faith will hold, no matter what comes or goes. He wants folks that love Him enough that they will trust Him in the dark as well as in the light.

We hear people say when they testify, "I love God with all my heart." They no doubt mean it, and think they do. But we do not know our own hearts until we are put to the test. Then, even after we are sanctified, we are yet too hard, too self-important, too self-sufficient; God has to put us in the crucible, has to put us thru the wringer, thru the crusher; He has to melt us, make us workable, pliable; then make us firm, solid, unmoveable, fixed and established. Peter says in I Peter 5:10 "But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, (he does not say how long, and he is talking to sanctified folks) make you perfect, stablish, strengthen, settle you."

Sister Charles Cowman went thru this experience during those dark years when Bro. Cowman's life hung in the balance. They searched for every book that could give light and comfort, and out of these, "Streams in the Desert" was born.

Job, is God's concrete example for all time, of the furnace experience. It came suddenly, without warning, in an overwhelming avalanche. But Job said, "Tho He slay me, yet will I trust in Him". "The terrors of God do set themselves in array against me." "Know now that God hath overthrown me, and hath compassed me with His net." "He hath fenced up my way that I cannot pass, and He hath set darkness in my paths." "But He knoweth the way that I take; when He hath tried me, I shall come forth as gold"!

Madame Guyon said she felt like Nelu-chadnezzar, 'suddenly cast down from a throne of enjoyment, to live among beasts.' In her case it lasted seven years, but when deliverance came, her joy knew no bounds. Not a selfish joy to revel in, but the joy

(Continued on page eleven)



# The Evangelical Visitor

## A Religious Journal

Official Organ of the  
Brethren in Christ Church  
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U. S. A., Canada and Foreign Countries

**JESSE W. HOOVER, Editor**  
To whom all business communications  
should be addressed.

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## LOVE FEASTS

### Pennsylvania

Springhope ..... June 24  
Saxton ..... September 15  
Ganister ..... September 16  
Altoona ..... September 22  
Ray's Cove ..... September 23  
Clear Creek ..... November 11

### Canada

Markham, 10:00 a.m. .... June 23, 24  
Clarence Centre, 3 p.m. .... June 23, 24  
Frogmore, 2 P.M. .... June 30, July 1

## A Testimony

West Milton, Ohio,  
May 30, 1945.

It is eleven years ago today, the thirtieth of May that I had a stroke of Paralysis. For several months I have had a desire to send a testimony to the Visitor.

Since I am in this condition it is not possible for me to attend Church services very often. During the revival this winter at our home Church I had such a burning desire to attend at least once, but because of the weather and my physical condition I was not able to go. I felt like others were getting so much blessing from the meetings and I wasn't getting any.

Over the radio I heard of preachers going to different Churches and having a one night revival so I thought why not have a one man revival. The question came how shall that kind of a revival be conducted. The usual plan is to start with a song, so the first song came to me was "Pentecostal Fire is Falling." After singing the first stanza three times the revival was on.

The second song was "Revive Us Again", changing the "us" to "me." A verse of this song was sung three times. By that time I was warmed up pretty good. The last song was "Tis Burning in My Soul." By the time a verse of that was sung three times there was a good Heavenly fire rekindled in my soul. By the time the one man revival was concluded I felt as much blessing in my heart as if I had attended the Church revival. It has been several months since that but praise the Lord the revival spirit is still in my heart.

Our Love Feast services were the 26 and 27 of May. It was possible for me to attend one service both of these days. This is the first time I have done this for twelve years. It is not possible for me to get around except as loved ones help me. Though I am afflicted I can still praise the Lord. I am looking and waiting for a better day.

—Eld. Edward E. Engle.

## Cable from India

Word has just been received by telegram from Bishop Musser, that he has received a cable from Bishop Dick announcing the safe arrival of Sister Steckley. Brother Engle is awaiting passage home according to the cable.



## News of Church Activity

### Pennsylvania

**A TROLLEY CAR SUNDAY SCHOOL**  
—Do you want to hear about a new Sunday School we have started in Cedar Springs District?

In 1937 Brother Clayton Engle was holding tent meetings in our District and wanted to go for some huckleberries up a back mountain road. Since I was Home Department worker at the time, I took him up to get his huckleberries and also to look the place over to see what prospects there were for Home Department work. He encouraged me to go visiting, which I did and got about fifteen families on the Home Department. One woman said they lived there for twenty years and was never visited by any church group nor invited to Sunday School. Several years later one of these same Home Department members was converted at a tent meeting in our District and just lately donated a plot of ground for a church. We felt it our duty and responsibility to take care of the folks in that community. At our council meeting we decided to build a small chapel as soon as possible. We felt we would like to start Sunday School right away. Our trustees rented a small trolley car and on May 6 we announced, by personal visitation, that we would have Sunday School at 2 o'clock. I wish you could have witnessed that event. There were forty-four present, mostly children. What a time we had seating forty-four people in a trolley car so that we could teach them. There were eighteen in the beginners class, ages from three to eight years old, eleven in Juniors, ages eight to fourteen, twelve in the adult and three on the cradle roll. We ask an interest in your prayers for the advancement of this Sunday School and also for the workers that the dreams of a building large enough to accommodate this people will materialize. We feel there would be a number of others who would come if the building were large enough.

—Mrs. S. B. Whitesel.

**FAIRLAND**—Sunday afternoon, June 3, was the occasion of a special service at the Fairland Church, Cleona, Pa., when Eld. Titus M. Books was ordained to the office of bishopric for the Lebanon and Dauphin District. Eld. Walter Bohen of Upland, Calif., had charge of the devotional period. Following prayer, Bish. J. T. Ginder preached the ordination sermon, giving many rich admonitions. Our retiring bishop, Bro. Kreider, offered the ordination prayer, assisted by Bish. Ginder.

May the blessing of the Lord attend Bro. and Sr. Books as they take up their new duties.

### Indiana

**LOCKE**—Our Spring Love Feast began Saturday afternoon June 2, with Elder Emanuel Rohrer from Ohio as guest speaker. As the messages were brought from God's Word, we found our souls "mounting up with wings as eagles" to the "heavenly places" in Christ Jesus. After the Saturday evening service in which we commemorated the death and suffering of our Lord, we could truly say that the "life hid with Christ in God," is the only one worth while.

Sunday afternoon we witnessed an impressive dedication service in which two little lives were given back to God. Sister Edith Yoder, who was home from Detroit for several days, had charge of a special children's meeting while Brother Rohrer gave a special talk to the young people.

As we parted, our testimonies were, "the 'peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus.'"

## —OBITUARIES—

**BRANDT**—Lizzie G. Brandt came into this world July 7, 1867 and departed therefrom May 3, 1945, aged 77 years, 9 months and 27 days. Her companion left for the other world a few years ago.

Bro. and Sr. Brandt were converted in their early married life and united with the Brethren in Christ at the Mastersonville Church in Pennsylvania. They served as janitor of the same church for many years until physically disabled. Sister Brandt lived in her home in Mastersonville until the Lord saw fit to call her to her eternal home.

To mourn their loss, she leaves two children, Mrs. Stella Ginder, Mt. Joy and Abram Brandt, Mastersonville. Eight grandchildren, a brother, Ephraim G. Sherer and Mrs. Phares Kready. Funeral services were held in the Masterson charge, assisted by Eld. Christian Moyer, Burville Church, May 6, with Bish. J. T. Ginder in aid in the adjoining cemetery.

**FREED**—Sr. Emma Freed of Thompsonstown, Pa., passed away at her home May 6, 1945, aged 67 years, 5 months and 27 days. Her husband Bro. Wm. Freed, preceded her in death about 12 years ago.

Sr. Freed was a faithful member of the Brethren in Christ Church at Cedar Grove for about 30 years. She will be missed in her home, church, and community as she was often called to homes in times of sickness and death.

Two sons and two daughters survive: Casper and Harry of Thompsonstown, Mrs. Geo. Steiner of Baltimore, Md. and Mrs. James Frey, Honey Grove; also two brothers, Chester and Harry Adams of Mattawana, Pa.

Brief funeral services were held from her home May 10 at 1:15 with further services at the Cedar Grove Church. Officiating ministers were Eld. Clayton Engle and the home ministers. Burial in the Thompsonstown cemetery.

**HESS**—Sister Annie C. Hess, widow of Elmer E. Hess, R. #1, Willow Street, Pennsylvania was born in Lancaster County, November 16, 1863 and died at the home of her brother-in-law and sister, Mr. and Mrs. Herbert B. Groff, Thursday, May 10, 1945. She went to be with her Lord at the age of 81 years, 5 months and 24 days.

For many years she had been a faithful member of the Pequea Brethren in Christ Church. Her friendly disposition and acts of kindness won for her many friends.

In her early Christian experience she asked the Lord for assurance that she was saved and her title was clear to heaven. The Lord gave her the following testimony: "Your record is clear, your record is clean, there is nothing between, there is nothing between." This was her testimony until the time of her death.

The evening before her death, the weekly prayer meeting was held at her home. At this service she sang a hymn that she had written. After the prayer meeting she told a number of the brethren and sister she thought that this would be the last prayer meeting she would have in her home. When speaking of Heaven she always thought of it as a time of going home and spoke of meeting those who had gone before. Her husband and two daughters preceded her in death.

Surviving are a daughter, Emma, wife of Raymond Campbell, Willow Street, R. #1, Pennsylvania, five grandchildren; also one great grandchild and these brothers and sisters: Abram Burkholder, Pasadena, California, Amos Burkholder, Upland, California, Mrs. Herbert Groff with whom she resided and Mrs. Adeline Stauffer, Millersville, Pennsylvania.

Services were held from Zercher Funeral Home, Conestoga, Pennsylvania at 1:30 P.M.

and 2 o'clock at the Pequea Brethren in Christ Church, conducted by Eld. Frederick Frey, Eld. Noah Z. Hess and Bishop C. N. Hostetter, Sr. The text was Isaiah 33:17 "Mine eyes shall see the king in his beauty." Interment in the adjoining cemetery.

**KAGARISE**—Howard R. Kagarise of Martinsburg, Pa. was born August 29, 1879 and died May 15, 1945, aged 65 years, 8 months and 16 days. He was the son of Charles and Louise Reasy Kagarise. He is survived by his wife, Mrs. Sadie Russel Kagarise, one daughter Mrs. Roy Sell of Martinsburg, and four grandchildren.

He was a member of the Brethren in Christ Church at Martinsburg and was found in worship when possible to be there.

Funeral services were conducted Thursday afternoon, May 15, in the Martinsburg Church in charge of Bishop J. S. Oldham and Rev. J. H. Feather. Interment in the Spring Hope cemetery, Martinsburg, Pa.

**MYERS**—Charlotte Louise Myers, daughter of Thomas Lane and Esther E. Lumby was born at Norwalk, Ohio, March 24, 1871 and departed this life in the home of her daughter, Mrs. Dortha Creech, 917 N. Broadway, Dayton, Ohio at 5:05 P.M. June 1, 1945, at the age of 74 years, 2 months and eight days. She was united in marriage to Henry C. Myers on February 21, 1887 in Dayton, Ohio. To this union were born nine children; five sons and four daughters. Those who preceded her in death were her parents a number of years ago, her husband Henry C. Myers, three sons and one daughter, two brothers and one sister, also two grandchildren and three great-grandchildren. Those who remain to mourn her departure are two sons and three daughters; Rev. Thomas Myers of Lansing, Michigan, Howard Myers, Mrs. Dortha Creech, Mrs. Helen Gray and Mrs. Lucille Gray, twenty grandchildren and nine great-grandchildren all of whom reside in Dayton and vicinity, her brother Mr. George Lumby of New Jersey, nephews and nieces, other relatives and a host of friends.

On July 5, 1913, Sr. Myers became a member of the Brethren in Christ Church by the rite of baptism. However, a number of years later she chose to become affiliated with the Pilgrim Holiness Church and continued her membership therein until April 5, 1942, when she desired to again return to her former church. She continued faithful and true to her church until severed by the providential hand of death. Sr. Myers' health began to fail several years ago and as a result of creeping paralysis and other complications which set in, about six months prior to her passing she was confined to her home. She bore her affliction with great patience, greeting those who visited her with a smile and expressing confidence and trust in the Lord. She will be greatly missed by her family, also the Mission band. We enjoyed her victorious testimonies but we know our loss is her gain.

Funeral services were held at the Brethren in Christ Mission, Dayton, Ohio, Tuesday, June 5, 1945, by Bish. W. H. Boyer and Eld. W. H. Engle. Burial took place in the Willow View Cemetery. Text: Job 14:14, "If a man die shall he live again?"

**SMITH**—Walter P. Smith died May 16, 1945. He lived within two days of the age of 84 years.

Surviving are his second wife Elizabeth (Clark) Smith, and these children: James Smith, Philadelphia; Mrs. Madeline Powell; Mrs. Emily Markley, Souderton, Pa.; Mrs. Mary Conley, Line Lexington; Mrs. Edith Steiger, New York, Mrs. Annie Lehman, J. Matthew Smith, and Mrs. Margaret Conley, Sellersville, R.D.; Mrs. Alice Conley, Los Angeles, Calif. Fifty grandchildren and eight great grandchildren also survive.

Funeral services were held at the Souderton, Brethren in Christ Church, Monday afternoon May 21, conducted by Eld. Edwin C. Rosenberger and Elder Abram C. Rosenberger. Text Heb. 9:27. Interment in the Silverdale cemetery.

**STONER**—Anna Saner Stoner was born February 25, 1916. She died May 11, 1945 at the Lewistown Hospital where she had been a patient for three days, aged 29 years, 2 month and 16 days. She was united in marriage to Bro. Glenn A. Stoner January 1, 1944. To this happy union was born one little son (John Andrew) about one month old at the time of his mother's death. Besides her little son and husband, she is survived by her mother, Phoebe Wert Saner, of East Salem, Pa., and the following brothers and sisters: John A. of Lancaster, Pa., Ralph of Thompsonstown, Pa., Clair and Henry of McAlisterville, Pa., Roy of Steelton, Pa., Ruth and Mary Ella at home, also a host of relatives and friends.



She will be missed in the home, in the church and in her home community where she filled a larger place. She was a faithful member of the Mennonite Church from her youth. After her marriage she united with the Brethren in Christ Church at Cedar Grove where she was a faithful attendant, as long as her health permitted. Why she was called away in her prime and usefulness we do not know, but we believe her work was finished. She left this testimony that everything was all right and that she was satisfied. Pleasant memories linger.

Brief services were held from her home May 15th at 10:15 with further services at the Lost Creek Mennonite Church, where a large concourse of people had gathered to pay the last tribute of respect to one whom they loved. Officiating ministers were Eld. Paul Goodling and Rev. Donald Lauver (Mennonite) Text used, "What I do thou knowest not now but thou shalt know hereafter" John 13:7. Interment in adjoining cemetery.

## The Christian's Care of the Aged

The following beautiful words from the pen of Dr. Frank Crane, are a beautiful tribute to motherhood. "She is my mother," said the young man. "But I call her my baby. She is eighty years old. Old people are very much like babies and we ought to love them for of such is the kingdom of heaven. I have an idea life evens up things. When I was young and helpless she took care of me; now I take care of her. I am paying my debt. She never left me alone when I was an infant. Now I do not leave her alone. She was patient with me then; now I am patient with her. She fed me; now I feed her. I clothe and keep her. She sacrificed her young life for me; I am glad of every chance to sacrifice for her. She loved me when I was ignorant, awkward, needing constant care, and all because I was hers, born of her body and part of her soul. Now every feebleness and trait of childishness in her endears her to me, for no other reason except she is my mother. By so much as she is a tax on my time, attention and money, I love her. She shall not triumph over me in the day of Judgment, for my tenderness shall equal hers. She watched with me till I grew up; I shall watch with her till she steps into heaven."—*Herald of Holiness*.

## I Thought—Turned—Delayed Not

Psalm 119:59, 60

E. Buckler

THREE definite stages in the experience of the Psalmist are clearly indicated in the text which, taken in the order of mention, not only supply proof that the writer possessed a satisfying salvation, but provide a sure and safe guard to every seeker after this priceless blessing. The theme of the whole Psalm makes it certain that the author was acquainted with the Law of God and consequently, when he

1. Thought on his ways, his deliberations were not the aimless wanderings of the natural mind—they were the results of

a careful comparison with the Word of Truth. Like many in our own day we may assume that he had "done his best" and, as "every way of a man is right in his own eyes" (Prov. 21:2) that he was fairly satisfied with himself. But, being a sincere thinker, he could not but arrive at the conclusion that he had "fallen short" (Rom. 3:23) of the standard demanded by the Scriptures (Deut. 27:26—comp. Gal. 3:10) that he—"good" though he might be—was "under the curse." Startled as he might be by the discovery, he was wise enough to admit that God's thoughts of him were right—that he had not only failed to meet God's requirements but that "his way" would end in death (Prov. 14:12; 16:25). Needless to say, it is commendable to do one's "debts" but it is fatal to trust in it for salvation; the seeker of to-day has not only a tremendous advantage over the Psalmist in the possession of a full revelation of the mind of God on this important point (Is. 64:6; Eph. 2:8, 9; Titus 3:5. etc.), but may learn that God has "done His best" for the salvation of all. The Atonement of Jesus Christ has satisfied all the demands of His righteous Law against the sinner

## It Pays

(This hymn was written by Annie C. Hess, February 1920 and she sang it at prayer meeting, held at her home the evening before her death.)

*If Jesus calls you, for service be true,  
List to the voice that is speaking to you;  
It will reveal in some day and way,  
Oh, brother, sister, we must not delay.*

*Never grow weary or faint by the way,  
Jesus will lead if you only obey.  
Just lean upon His true love for thy  
guide.*

*Oh! Brother, sister He'll be close by thy  
side.*

*Jesus has suffered and died on the cross,  
To save our poor soul from sin and from  
dross.*

*It is now finished for one and for all,  
Oh! Brother, sister we must not miss the  
call.*

*Then let us go on as one man in the  
strife;*

*Being of one heart and one mind in this  
life.*

*With songs and with praise to Jesus our  
King*

*Oh! Brother, sister, let us all now begin.*

Chorus:

*Brother or Sister what ever we do  
It pays to serve Jesus. It pays to be true.  
Brother or Sister, what ever we do,  
Oh! let us prove faithful, kindhearted and  
true.*

—Lancaster, Pa.

(Rom. 5:12), and "by Him all that believe are justified from all things" (Acts 13:39). Thus men are to be saved from all the consequences of sin not by their own works but by trusting in the work of Another—Jesus Christ. But right thinking alone can never save—the Psalmist "turned" from his own to God's way—in other words, he made his

2. *Decision* (I Thess. 1:9, 10), turned "from darkness to light" etc. (Acts 26:18). The importance of decision for Christ cannot be stressed too strongly—it carries with it all the blessings of salvation; forgiveness of sins (Col. 1:14); the gift of eternal life (Rom. 6:23); and—more than all because including all—sonship of God (John 1:12). Volumes might be written (many have been penned, but the subject is exhaustless) on the blessedness (of the man) "whose transgression is forgiven, whose sin is covered" (Ps. 32:1). But among the countless who know by experience the joy of sins forgiven there is a sadly numerous company that stops at that stage. The Psalmist did not—he registered a

3. Strong determination to lose no time but to press forward and "keep" God's Commandments (Ps. 119:60). It is probable that the majority of new converts desire to show their gratitude for God's gift by their obedience to His commands (I John 5:3); too often, however, the desire does not bear fruit. The word used by the writer in verse 60 may reveal the reason—"delayed not" (rendered "lingered" in Genesis 19:16), according to Adam Clarke, means literally, "I did not stand what, what, whating." Fully persuaded in his own mind that he had decided aright and that the necessary power to do the will of God would be supplied, the writer went forward without hesitation. Alternating faith and fear (perhaps of failure)—faith in God and fear of man—results in a vacillation that effectually prevents all progress. More is lost by delay than by denial—the sinner may lose his salvation by delaying the decision he intends to make (for procrastination is the thief of eternity as well as time), but the saint (whose salvation is secured by his faith in Christ) may be, and often is, deprived of the joy of both salvation and service because the desire to press forward in the way of God's commandments does not harden into a fixed determination to allow nothing to hinder in "apprehending" that for which he has been apprehended (Phil. 3:12). In a word, it cannot be too strongly asserted that conversion—the "turning" to God—is the beginning, not the end of salvation, and the God who gives the desire to "go on to perfection" waits to supply the power to all who are determined to go forward in His strength. Wavering is fatal (James 1:6-8).—*Gospel Herald*.



# THE CROSS AND CULTURE

Orrie D. Yoder

*"Christ Crucified . . . unto the Greeks foolishness." (1 Cor. 1:23, 26.) "Not many wise after the flesh . . . are called."*

WE have before us a relationship of the Cross to our modern life and experience that we need humbly and seriously to consider and ponder. It is a well known fact that much of modern culture has put the Christ of the Cross out the back door of many a church where He in love and pity stands and knocks. (Cf. Rev. 3:20) The way of salvation by faith in the precious blood of Christ that seemed but a mockery to human reason has not changed to this day and the cultured and scientific mind would yet today rather reason with God and reject His simple but efficient way of salvation. The followers of Abel and the descendants of Cain can today have nothing more in common than they had millenniums ago.

Doubtless we are today living in the prophesied unprecedented days of consummated learning and culture. (Cf. Dan. 12:4, II Tim. 3:1-7) Both prophecy and history tell us that modern culture is adverse to the way of the cross. Living as we are in this cultured age, we can well afford to ask ourselves, how much is the tragic influence of modern culture affecting our cherished faith in the way of the cross? Are we in our advanced learning, and in our cry for still more culture in our religious program, embracing a sanctified culture that justly honors the cross? Or is it the worldly norm of culture that would finally lead us to be "Greeks" who esteemed the way of the cross as foolishness? Can we give a wise answer?

As many of us trace our religious ancestry to our suffering forefathers who lived and died in European countries, what has become of the way of the cross in Europe today, and why? What about Germany, once saved from Paganism by the power of the cross, later a cultured nation, but now seemingly reverting to Paganism and denying the Cross, the power that once was its salvation? What is culture doing to other nations, even our own nation? If in our own group, many more young men coming out of our institutions of culture are setting aside the way of the cross and are entering the army because of the draft, rather than standing as "C.O.s" is it not an evidence that we are badly burned by the "fire" of modern culture that we have so boldly taken into our bosoms?

Lest culture as popularized by the modern world to-day be a great enemy of the cross of Christ whom we serve, may we heed some of the Scriptural warnings.

1. We are warned that not many noble,

not many wise after the flesh are called of God. This is not because God is against culture, but because culture can be used of God only when it is friendly and not adverse to faith. God needs men like Moses, and Saul of Tarsus who were cultured, but with them faith was master of the house and culture was the busy dynamic servant.

2. Another fact to be remembered is that the way of culture as fostered by the world, puffs up and makes proud while the way of the cross must ever be one of humility and reproach. The way of worldly culture is toward self-complacency and ease while the way of the cross is one of self-abasement and service. (Cf. I Cor. 8:1; Phil. 2).

3. We must notice too, that the way of culture is largely set and controlled by the mind of the un-regenerate which mind cannot perceive the things of God. The worldly mind would but mock God as it takes into the laboratory of human reason the way of the cross as a means of sal-

vation from sin. Furthermore, as man himself is taken into the laboratory of modern science, and is dissected, he is to human reason just like an animal. He has blood like an animal, eats like an animal, lives like an animal, and he dies like an animal, so why should he need salvation at all. Surely salvation by way of the cross is foolishness to culture's modern estimation of a man!

Like the boy who found that his father's clock ceased to tick, when he tore it apart to see what made it tick, so but mockery will result if we would hand over the modern culture the cross of Christ to dissect in their laboratories. That is why the Cross has ceased to "tick" with power in Germany and in nations which once felt its power in the past. Blessings have ever been the heritage of nations and peoples that emphasized devotion to the cross, and heart cleansing above mind culture; but curses followed when centers of culture seized the reins of the church and drove off with the Cross and its Christ at the point of the lash. May we seek to nurture our coveted culture in the bosom of faith and devotion to the cross.

—Bannock, Ohio.

## All Things in Christ

Agnes Hisey Olsen

*When God announced His heavenly entrance,  
The star of hope shone in a Virgin's eye;*

*The past and present met on holy morn,  
To herald forth the tidings, Christ is born!*

*Now hath a Man come forth to bless the poor,  
His glory seen as through an open door,*

*The blind receive their sight and deaf men hear,  
Thy Lazarus raised up for Christ is here!*

*The weary find in Him the heart's deep rest,  
They follow on to lean upon His breast;*

*After His resurrection still they bide,  
In that illumined presence, for Christ died!*

*Apostles, martyrs, pilgrims of the Cross,  
Feared not the sacred way of grief and loss;*

*Whate'er their lot, obedient to His call,  
Their ministry confessing, Christ is all!*

*The gospel preached to all the needy world,  
Time hastens on as sages long foretold,*

*Father of lights, Thy happy kingdom come,  
To gather all things unto Christ our home!*

Detroit, Mich.

## Play More—Talk Less

There was a church in the city of Hartford, Connecticut, that had a very brilliant man for its pastor, but he was not sound in doctrine. There were three Godly men in that church who realized that their pastor was not speaking the truth. But they did not go around among the congregation stirring up dissatisfaction with the pastor. They convened together to meet every Saturday night to pray long into the night for their minister. So Saturday after Saturday they met in earnest and protracted prayer: then Sunday morning they would go to church and sit in their places and watch for an answer to their prayers. One Sunday morning when the minister rose to speak, he was just as brilliant and just as gifted as ever, but it soon became evident that God had transformed his ideas and transformed the man, and Dr. Theo Cuyler is authority for the statement that God sent to the city of Hartford the greatest revival that city ever had, through that minister who was transformed by the prayers of his members. Oh, if we would talk less to one another against our ministers, and more to God in their behalf, we would have far better ministers than we have now.—Publisher Unknown.

"Paul was ready to die to save the souls of men! That's Christianity! Magnify it! Multiply it! Apply it."

It matters not how hard you hit the line if you fumble the ball.



## WHY THESE CHANGES IN DRESS

*An Inquiry into the Reason Why Christian People Follow the Immodest Styles of the World.*

**H**OW to cover the human body has been a problem ever since God undertook to clothe naked Adam and Eve after the fall in Eden.

Ham, a son of Noah, brought a curse on his posterity for looking on his father's nakedness. Jacob demanded that his household change their garments as they came near Bethel on their return from the east. God gave very exact instructions as to the clothing of the priests that ministered in the Tabernacle. Moses, inspired of God, said explicitly that a woman should not wear that which pertaineth unto a man, and that a man should not put on a woman's garment. A Babylonish garment was involved in Achan's sin that brought defeat to Israel before Ai. The naked worshippers of the golden calf at Sinai brought death to three thousand as a penalty. Two great Apostles, Peter and Paul, explicitly instruct that Christian women shall adorn themselves in modest apparel.

Coming to more modern times, the great Christian leaders of all denominations have been outspoken in their condemnation of worldly dress. George Fox, the Quaker, demanded plainness of attire. John Wesley, the Methodist, was outspoken in condemning worldly dress. Judson, the Baptist, deplored the dress even of women who had been sent out as missionaries. Charles G. Finney, the Congregationalist or Presbyterian, was extreme in his denunciation of worldly dress, but was blessed of God in some of the greatest revivals America ever saw. And there are many preachers in our day that speak plainly on the subject of dress. All the church manuals and disciplines that we have read encourage modesty of dress. And, yet in spite of this, we have fallen on times of the greatest immodesty on the part of women professing godliness.

The most glaring change in women's attire has been in regard to their lower extremities. Fifty years ago, and even less, women were extremely careful to see that their feet and legs were made as inconspicuous as possible. They wore high shoes and their skirts met their shoes, and their hose were seldom seen. Little girls were taught to keep their skirts down, and were delighted when mother said it was time to put long dresses on them. The long skirt was their introduction into the ranks of young womanhood.

But by some means all this has changed. The shoes are now low, the skirts are knee-high and the hose either flesh colored, looking like bare legs or of a color that

makes their legs the most conspicuous part of their body. When it comes to children, little girls' dresses are almost hip-high and legs entirely bare with roll-down socks, and it is nothing unusual to see girls as large as women walking the streets with scarcely anything below their hips. The newspapers print pictures of what they call prize-winners in beauty contests with scarcely any clothes, with the legs bare to the hips. All this has practically reversed the ideas of beauty as judged by the standards of fifty years ago, and even twenty-five years ago.

All the above we might explain as worldliness of the worldling and let it go at that, but where it pains us is to see to what an extent these things have invaded the circles of Christian people. It is no uncommon thing to see little girls of Christian parents of high profession going to Sunday School with bare legs and almost hip-high dresses, and little boys with pants above their knees and legs bare, and little jackets on with shortsleeves. Such things would not have been considered at all proper when the mothers of these girls and boys started to Sunday School. Does this indicate progression toward the world? It seems to us anyone ought to be able to answer this question intelligently.

But a still more glaring inconsistency is to see women professing Holiness dressing themselves in these worldly styles. Why is it that skirts are some inches shorter than last year? Have you grown in grace to produce the change? Have you read something in the Bible that has led you to make the change? Was it revealed to you in prayer one day that you would more adorn the doctrine of Holiness by shortening your skirt? Answer these questions. Will you not be obliged to say that the only reason why the change was made was to conform to the changing styles of this world? Does not the Bible plainly say to not be conformed to the world? And where can a person more clearly show their conformity to the world than by following the styles of the world?

I have been made to admire the extent to which in some Holiness circles women have retained their hair, how they have long sleeves in their dresses, and their dress necks approximately where they should be. But the deplorable thing, and to us hard to explain, is why these same women will wear their skirts so short and have such light-colored hose that makes their legs the most conspicuous part of their bodies. I hear preachers quite generally condemning short sleeves, low necks, bobbed hair, and the like, but it seems as though the leg-show has escaped

their notice. To our mind this is the most deplorable feature of the whole undress parade. As an illustration of the evil of the practice we give this.

A woman who was caring for girls in a rescue home one time asked the girls what they considered their chief capital in catching men. The reply was that they considered the display of their legs was their chief attraction. That was in the days when Christian women concealed their legs. But now the church women, even some professed Holiness women, have been led by the cunning sleight of old dame fashion to adopt this immodest feature of clothing. Why are they so foolish? Why will they thus conform to the world?

When we refer people to their manual or discipline and to the Scripture demanding that women adorn themselves in modest apparel we are met by the question "What is modesty? What you think is modesty another person does not think is modesty, etc., etc." But we are sure it is possible for a woman to so dress, and dress becomingly, too, in such a way that every one who looks at her will be obliged to say in truth that she is dressed modestly. They may not admire her way of dressing, but they cannot say it is not modest. So modesty is not so great a problem as some would make it. It is only the woman who wants to conform more or less to the prevailing style that has this difficulty on deciding what is modest.

Let us go on our knees about this question with the Bible open to I Timothy 2: 9-10 and I Peter 3:16, and an open mind and heart and see if we are justified in dressing as we do. There may be a cross in it, and there doubtless will be, but can we expect to be pleasing to the Lord if we refuse to bear a cross for Him Who bore His cross for us, and even died on it to save us from this present evil world?

Reader, may we ask, What are you going to do about it? Are you going to dismiss this subject as the rantings of an old fogey, or are you going to accept this as light to walk in? You may say things have changed, and ideas of modesty have altered. But you will have to admit that ideas of modesty have had a tremendous reversal in the last decade or two. Have they been for the better or worse? If for the worse, why not amend your ways to stem the country? Do not let the matter die as good advice, but accept the principles and be guided by it.

—Reprinted from the Gospel Minister.

"If this salvation means anything to us we ought to live like it means everything to us."

"If the Church is living so close to the world that it meets no opposition to its program, God pity that Church!"



# A BLIGHTING HERESY

E. E. Shelhamer

THIS is a modern and refined term for an old theory—"once in grace, always in grace." It is surprising how many good people are accepting this sugar-coated pill of the devil, but to make it swallow it must be mixed with more or less truth. Hence we hear them say, "Once a son, always a son; he may be a disobedient son, but you cannot unsonship him." This sounds plausible and we could wish it were true to fact. But Peter speaks about "cursed" children who follow "damnable heresies." A son may sin against a godly father to such an extent as to be cut off forever from all inheritance.

He also tells us that God spared not the angels that sinned but cast them down to hell. Now, if it were possible for an angel to sin and become a demon, it is likewise possible for man, during his probation, to "fall away" so far that "repentance is impossible."

Eternal security is *conditional*. We read, "Blessed are the pure in heart: for they shall see God." Their seeing God is conditioned, not on a certain belief, but upon character—*heart purity*. There is no place for the pure in heart except in Heaven. But without purity no one will ever get there.

Again we read, "We know that whosoever is born of God sinneth not; but he that is begotten of God *keepeth himself*, and that wicked one toucheth him not." As long as he will *keep himself from sin* he is as sure of Heaven as if he were already there. But these dear people do not believe in being kept from sin. Now, then, can they lay claim to this promise?

We do not rejoice that it is possible to apostatize and be lost but, if the English language means anything, the following passages imply that after one has been begotten by the Spirit he can forfeit forever the Divine favor:

"But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die."—Ezek. 18:24.

"When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it. Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, give again that he had

## "Eternal Security"

robbed, walk in the statutes of life, *without committing iniquities*; he shall surely live, he shall not die."—Ezek. 33:13-15.

"He that shall *endure unto the end*, the same shall be saved."—Mark 13:13.

"*Watch ye and pray*, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak."—Mark 14:38.

"If a man *abide not in me*, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."—John 15:6.

"*But I keep under my body*, and bring it into subjection: lest that by any means, when I have preached to others, *I myself should be a castaway*."—I Cor. 9:27.

"Wherefore let him that thinketh he standeth *take heed lest he fall*."—I Cor. 10:12.

"Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man *fail* (Margin—*fall from*) of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled."—Heb. 12:14, 15.

These and many other passages are ambiguous and absurd if they do not teach that one can so grieve the Holy Spirit as to *break the seal* whereby the soul is "sealed unto the day of redemption."

Any doctrine that will *lessen the spirit of watchfulness* is not of God. Any doctrine that will let one play fast and loose, giving him comfort with the thought that though he sin grievously yet the Lord "in His own good time" will bring him back, is from beneath. Such presuming on the mercy of God is dangerous and blasphemous.

David, Peter and others are examples of the boundless mercy of God in extending repentance and life to all who will humble themselves. Saul, on the other hand, is a clear case of final apostasy. God was with him in a marvelous manner and yet he finally became bitter and at last cried out, "God has departed from me, and answereth me no more." He committed suicide and lost his soul.

This ruinous doctrine is akin to that of fatalism in China and other heathen countries. We were told that if a boy fell overboard a vessel, the crew made all efforts to rescue him for he might become a soldier; but if a girl fell overboard, the boat went on, for "this was her fate." Many who have embraced this teaching console themselves with the delusion that they need not feel concerned if their boys drink, gamble and kill, for "they have been baptized," and hence are "eternally secure." They hold that there is no need to feel alarmed about the heathen, for if they are "elected" to be saved they will

be saved whether or no, but if *not "elected,"* no need to put forth an effort, for they are "appointed" to damnation. It is a noticeable fact that when this heresy has a strong foothold it is almost impossible to have a genuine revival. There is no incentive for repentance and faith. Again we repeat, Any doctrine that will produce such withering results is not of God though ever so comforting to human depravity.

God's Revivalist.

## The Furnace Experience

(Continued from page five)

of the Lord, which is the strength of God's little ones. George Watson speaks of this experience as a, "deeper death to self," Fenelon, "The night of pure faith", David, "The fellowship of His sufferings".

Molinos says in his "Spiritual Guide", "Manifest it is, that it is a great martyrdom, and no small gift of God to the soul, finding itself deprived of all sensible pleasures it had, to walk by holy faith only, thru the dark and desert paths of perfection, to which, notwithstanding, it can never attain but by this painful, tho secure means. Wherefore endeavour to be constant, and not draw back; believe at that time firmly, be quietly silent, and patiently persevere, if thou wouldst be happy, and attain to supreme internal peace. Do not ask for deliverance, but grace to endure."

So many are tempted, when this test or trial of their faith comes upon them, to think they have sinned in some way, and they need to go to an altar some where. But if they will just hold steady, ask Jesus to reveal to them what the trouble is, and not throw away their confidence. He will let them know in some way that all is well. All they have to do, is to trust God, and endure any desolation or test that He puts upon them, being wholly abandoned to His workings, whatever may come, fully submitted to all His blessed will. God will strew bitterness over everything. How well this Author knew it!

"When you feel weakest, dangers surround;  
Subtle temptations, troubles abound;  
Nothing seems hopeful, nothing seems glad,  
All is despairing, often-times sad.  
Keep on believing, Jesus is near!"

It will be a dying out to all but God. It will be a faith-test to see whether or not your love is real, your faith steadfast, whether you value eternal life above every earthly good. If so, you will not go to pieces, but like Job you will come forth, "pure gold tried in the fire." Praise the Lord!

Hubbard, Ore.



# Foreign Missions

## Great India Revival

Leoda Buckwalter

*"And The Glory Of The Lord Shone Round About Them"*

**B**UT we were not afraid! His Spirit warmed, thrilled and filled us until songs and testimonies of praise filled our hearts and re-echoed in His house. The occasion was the week of convention meetings held in Saharsa, April 9th to 15th. In great power the Lord worked among us. Many received help in their homes and between thirty and forty claimed victory at the altar of prayer. Definite Biblical teaching resulted in definite heart hunger and seeking, followed by just as definite victory. The Indian Church has received a beautiful renewing, and we thank God.

Our evangelist was Brother Samuel, an elderly Indian Christian from South India. He is mild spoken and deeply spiritual and gives especially clear teaching on Repentance, the New Birth and Soul Winning. Since Tamil is his mother tongue and he doesn't know Hindi, he spoke in English and Bishop Dick did the interpreting. As many said, Brother Samuel took one point and drove that home by explanation, Biblical teaching, examples simple but pointed and then by reiteration. One of the village preachers said, "He chooses a verse and as though it were an engine, takes it all apart before our eyes, and then puts it back together again. Even a fool can understand." One of the Teachers in the Boys' school said, "It is as though he puts us down in a deep well. We go down and down until we reach the very bottom of the truth in the message. Then he pulls us up and up until we again reach the top. But we have been able to see the stars." Said another, "Every young man in our Mission should hear these messages." So, leaving the Convention he hurried home, took his family of boys out of school and brought them back to get the benefit of the remaining services. Those who had gone for a day or two stayed the week, some quickly wrote for their families to come and help share the spiritual feast. One family walked twenty miles to the railhead so that they might seek the Lord. The father of this family had previously been expelled from the Church because of misconduct. He went to the altar of prayer, confessed his sin and desires to again be taken into Church fellowship.

The last Sunday climaxed the week's meetings. By 7:30 A.M. a large group of Christians gathered at the tank nearby to watch twenty-three young men and women follow the Lord in baptism. Among these was the first Santeli to join us! What a

note of praise rose from our hearts as he went unhesitatingly into the water and thus publicly witnessed to a work of Grace in his heart. Brother Dick's prayer was echoed in every heart, "He is the first from among his people, Lord. May there be many more!" And already other requests are coming in from among the Santals. Thank the Lord for this opening.

In the Sunday morning service Brother Samuel gave a powerful exhortation to growth in Grace and effective witnessing through Him. Then in the evening practically the whole congregation gave testimony to the rich blessings received during the week. This triumphant day was climaxed by feet washing and communion service during which time our hearts were melted and blessed. The glory of the Lord indeed shone round about us during these blessed days. We thank Him, and request your continued prayers that God may greatly use the Indian Church for the glory of His Name.

### "One by One"

(As told by Brother Samuel during the Convention in Saharsa)

**W**HILE holding meetings in South India, I was once asked to address a group of eighty village Christian women. During the meeting their response to the message and their liberty in prayer gripped my heart. Astonished, I asked the lady missionary, "Who are these women?" Then she told me this story:

A young Hindu girl had come into possession of a Bible. Alone in her room she commenced to read, and the further she read the more convinced she became that this was the True Way. Soon her heart was changed through faith in Christ, and in her new found joy she began to witness to her mother and sister. Soon they were won also, and they in turn won others. So the movement kept spreading among the women of the village. They met quietly in a group, named themselves the "Andrew Band", and went on winning other women to the Lord. At the time that I spoke to them in that meeting, the group had grown to eighty, they had been baptized and taken Communion in the Anglican Church, but as yet their husbands knew nothing of it.

After the meeting one of these women came to me and asked that I talk to her husband, a local merchant. I consented and he came that night at ten o'clock like a modern Nicodemus. It didn't take very long to learn that through his wife's life and testimony he had accepted Christ as his Savior.

"Are you willing to follow Him in baptism," I asked.

"Yes," was his answer. "When?" I asked. "As soon as you wish," he replied. "Tomorrow morning?" "Yes, tomorrow morning." "Very well, then, come at five o'clock."

So he came, and was baptized at five o'clock next morning. Then began the persecution. Soon the husbands of the remaining seventy-nine women learned that their wives were Christians, too. They were furious and in a mob dragged those helpless but staunch Christians to the Hindu temple.

"Bow down and worship," they demanded. "Renounce Christianity or we will beat you."

"You may beat us," the women answered, "but we will not deny our Christ." And firm in their resolution they stood unbending before the idol. Beside themselves with anger, the men unmercifully beat those poor women who stood with uplifted hands and streaming eyes and pleaded with God for deliverance. And God heard that prayer. Within ten days the leader of the opposition went insane and kept babbling over and over, "Help the Christians to build their church. Help the Christians to build their church."

Later on I returned to that place and there saw that beautiful village church built through the efforts of those women and their husbands. There was a large, spiritual congregation, not the work of a missionary, nor a preacher, but of one girl who dared to tell somebody else about Christ.

—L. A. B.

### Bulawayo

So. Rhodesia, S. Africa  
March 26, 1945

*"The Lord hath done great things for us whereof we are glad." Psa. 126:3.*

**T**RULY the Lord has done great things. Our hearts are filled with gratitude for His goodness and mercy, and for a safe journey from the United States to Rhodesia. The trip in general was much better than we could have hoped. Connections and transfer from boat to boat and from boat to train could not have been better for Sr. Hunt and myself. There was no delay by waiting at any place. We came from Philadelphia to Bulawayo in fifty-six days which is very good for the present time.

Our arrival in Bulawayo on the morning of March 3 was a time of great rejoicing. Missionaries from Matopo and Mtshabezi were at the railway station to meet us. We had just enough time for greetings, performing necessary obligations to customs officials and for caring for baggage when Bro. and Sr. Bert Winger, Charlott, Ronald and Edna Brubaker arrived on a train coming from the North.

My furlough which extended over five years had at last come to an end and I was again in the country to which God called me. I do thank Him for bringing me safely here and as I take up duties I know I will need His guidance and constant presence. It is my desire to be used of Him to lead souls to Christ.

These years at home have been made pleasant by the courtesies of the brethren and sisters of the home church and my many friends. I wish to express my appreciation for your interest, prayers, friendship and entertainment. I shall never be able to repay it. May God bless each one and reward you with blessings from His abundant store. As I reflect upon these years I have happy memories of many pleasant associations. These memories shall be cherished during the years of separation until we meet again.

—Anna R. Wolgemuth.

## Sikalongo Airgraphs

March - April

**ARRIVAL OF MISSIONARY PARTY**—This has been the most outstanding event of the past two months. God did answer prayer and brought our new recruits "To their desired haven." Praise His dear name! We here in the North felt highly privileged to welcome two of the three contingents as they passed through Choma enroute to Bulawayo from Lobita Bay. We at Sikalongo went to Batoka Siding, flagged the train as it passed through, saw Bro. Bert Winger's and Ronald Brubaker's head at the window, scrambled aboard, and treasured the twenty-five minutes we had with them all together, while we ate the lunch which Sr. Mann had prepared, and listened to God's leadings and guidings along the way from U. S. A. Sr. Winger and Charlotte were the new recruits—the others were Rhodesians returning home—Bro. Winger, Ronald and Edna. At Choma, were the Macha missionaries with Sr. Sutherland, awaiting the train. They chatted while little Charlotte enjoyed solid Mother Earth on which to run. All too soon the whistle blew—all aboard! and they were steaming on their way to arrive in Bulawayo and meet their parents the next morning.

A few weeks later (we had been eagerly watching the post—we received a telegram from Bro. Climenhaga saying that they would pass through Choma on the following day. There was no time to send a runner to Macha, and for this we were intensely sorry. The same preparations were completed as for the former party. We again awaited the train most eagerly at the Siding, flagged the train as it came thundering along, saw Bro. Climenhaga's auburn hair and Sr. Moyer's round face at the

window, dashed along the track and climbed (it is a climb) on board; and soon met by Bros. Climenhaga and Ginder in the passage way. Soon we reached their coach where we met the Srs. Climenhaga, Ginder and Moyer. What a joyous time! Again the time was all too short until we steamed into Choma where fortunately Bro. Eyer happened to be. Again the train carried them on to their destination.

We welcomed Srs. Wolgemuth and Hunt, even though they were forced to go around to the East Coast. May the Lord bless them all, and make them a great blessing in His service. So many are so very weary on the field, and some are not well.

**EXECUTIVE BOARD MEETING**—The party had arrived—they had asked us on the train. "Where have we been placed?"—but that has yet to be done. We do thank the Lord for the wisdom He gave the Board in the placing of the workers. We here at Sikalongo are thankful for our new Superintendent and Matron, Bro. and Sr. Hershey and family, who are coming next month to relieve Bro. and Sr. Mann for their much needed rest to the home-land. We know that they have spent many years on the Field and their furlough is due, and we pray for them added strength for added duties. We know God will grant it.

**THINKING HOMEWARDS**—When will these missionary parties, Bro. Mann's with Elmo and Ruth Winger and Srs. Engle and Frey, be sailing???? That is still unknown, and in the hands of our Heavenly Father. The former party have booking on an Argentine boat which has been deferred at home to do coastal sailings. We trust that they may be able to get off next month but time will tell. They had hoped that they might have been home for the Conference there.

**MISSION ITEMS—Revival Meetings**—The Lord met with us as Evangelist Samuel Munda brought the messages for two weeks. Outwardly we saw little results, but we believe that eternity will reveal the good done, the seed which brought forth good fruit unto everlasting life.

**Rain and crops**—This year's rainfall was 32 inches which was very different from 46 to 53 as on some preceding years. The district as a whole will reap more corn (mealies) this year for which we are thankful. Our crops are fair.

**CHRISTIAN SERVICE LEAGUE**—We have been carrying on with our regular meetings throughout the year and were very happy to have Bishop Brubaker with us in our induction ceremony in October. This term Teacher Jonathan Muleya, who completed his teacher's training at Matopo in December, became Sr. Eyster's assistant in this project. Two weeks ago was our yearly camp, leaving early Saturday morning, and returning Sunday evening. There were nearly fifty altogether in the party, and

the Lord accompanied us and was with us. Sunday after morning prayers, inspection, Bible Study, breakfast and Sunday School the camp broke, and the four patrols divided for village work. We thank the Lord for the Word which went forth, and for the hands raised for prayer. Since then groups have been going out each Sunday to tell the story of the Cross. I was a bit interested in one report of two weeks ago. The lads came to one house, and the owner, not interested, closed the door. Jameson said that they knelt down outside and prayed for him that God might soften his heart.

Just now my eyes fell on these words: "The Lord wondered that there was no one pleading with Him in behalf of others." Isa. 59:16 Ancient Trans. Are we doing our part for the Lost of Earth? In two weeks we shall have to meet as a unit to have our final meeting, giving out the certificates for the year: Religious Reading Course, Health, Home Efficiency and Vocational Honour. A number have already finished their year's work; others have been dilatory.

**ILLNESSES**—Rute Muleya passed away some weeks ago, from what the African people think was a case of witchcraft. She was engaged to one of the Christian boys who were away to work. A heathen man had been trying to get her to be his third wife, but to this she persistently refused. On going home one day she saw in the path what she supposed to be his writing to her, and in disgust, she erased it with her foot. Immediately in that foot, leg and arm began a severe pain, and after about a ten day illness she went to be with the Lord. She is in a better land, but we are heavy-hearted to feel that in the African mind, the powers of Satan won.

Since then Tennyson Muleya's wife had something similar—a pain in her foot—with no apparent cause. Sr. Mann was over several times and prescribed hot water and ash. They had been applying their favorite remedy, blood-letting with no result. One morning on the way to school. Sr. Eyster met Tennyson, the agricultural assistant, coming to work. She jumped off her bicycle, and enquired. No, his wife, Bina Benate was no better. She had had a very bad night and had cried with pain. "What is the cause," he was asked. "Nothing" was the reply. "But" persisted Sr. Eyster, "Things do not just happen, there is a cause for everything. Do you think you have been bewitched?" He nodded in assent "I have enemies." Then the truth of freedom in the Lord Jesus Christ was presented. "Christ who drove out the evil spirits when He walked on this earth is the same today. He is stronger than all the evil spirits. We as Christians may appropriate these promises as ours. Call the brethren and have the evil spirits driven

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# Our Church Schools

*Sponsored by the General Education Board*

## Time for Religious Instruction

*Mrs. W. C. Kohler*

BILLY and Patty and Joe heard the big clock in the big tower solemnly ring out the hour of five, so they laid down their balls and started home in spite of the protests of their small friends. "It's time for our study period," explained Patty. "You can come and sit with us if you choose."

"Don't want to! Just like school," objected Martin.

"Is it fun?" asked Homer who was a new boy in the neighborhood.

"It isn't school and it isn't fun, but you'll like it," said Joe. "Come and see."

It was more like a story telling hour, but all the children soon realized that they were getting a little drill in the Sunday School lesson for next day. They asked questions and made comments just as Mrs. Groton wanted them to do.

"If I had been Joseph I never would have given my wicked brothers a bit of corn to eat," said one child.

"That wouldn't be right," put in another.

"Don't you know the Golden Rule?" said little Patty. Presently Mrs. Groton was aware that two ladies were hidden behind the screen of vines listening. She motioned them to join the group but they shook their heads and touched their lips lightly with their fingers.

"May we come again?" asked the neighbor children when the study hour was over and a small treat of fruit was distributed. "We like it."

Of course permission was given, and then the two listeners came out from their hiding place after the children scampere away to play.

"So that is the way you get time to instruct your children in religious matters," said one of the visitors. "You simply appoint a time just as you would for a meal and then stick to it."

"That is the only way I can manage," said the hostess. "I used to teach in the Sunday School and miss the sessions greatly, but Baby is too small to take just now, so this is my substitute."

"I wish you'd see your way clear to take my child—No, I won't say that either," said the other visitor. "I'll try to learn your method and teach my children myself. I find time to clothe and feed and care for them, so of course there is time for their higher life."

"I feel that way too," said her friend thoughtfully. "I've worried about leaving everything to the Sunday School, but now

I see a way out of the difficulty. Thank you very much, Mrs. Groton, for this pleasing object lesson. You see two of your pupils—and you didn't know you had us for pupils until the lesson was nearly over—took your instruction so seriously that they are going to put it into immediate action. That is something few teachers of adults can say."

"I know you'll enjoy it as much as I have," said the hostess. "When the clock strikes five we can all be thinking together and praying together that God will help us fill the precious minds intrusted to our care with thoughts that will please Him and help keep our little ones in right paths."

—Selected.

## The Menace of the Schools

*Archbishop McNicholas*

"It is a crime to continue to fool the people about education.

"We should inquire into the effect that education, especially high school and college education, has had upon the youth of our country. Too often sons and daughters have become ashamed of the fathers and mothers who made sacrifices for them. Young men and women have become flip-pant and totally intent upon pleasure. They often refer to religion as superstition and ridicule the self-restraints which it imposes on the authority of the false philosophy which dominates in large measure our educational system.

"Education today in the United States is confusion. Its leaders seem hopelessly bewildered. Teachers' colleges and normal schools are for the most part governed by a philosophy of education that is completely at variance with that of the church.

"The propaganda carried on against religion in our schools has made legislative bodies and executives extremely sensitive on the subject. They have become timid souls. Whatever seems to belong even remotely to the domain of religion they wish to exclude. Every doubtful matter must be interpreted against religion. But the same legislators and executives show no such sensitiveness or timidity when radical propagandists who call themselves liberals, want to teach irreligion in our schools.

"Our educational system throughout the length and breadth of the land is literally honeycombed with atheists, agnostics, rationalists, naturalists and Communists. Their pernicious errors are explained as the personal opinions of the professors. Such opinions are referred to as the liberal and advanced thought of today.

"It is time that we should break with all the nonsense in vogue today, especially in our schools and departments of education. It is our duty to combat the false philosophy of education that is influencing the teachers of the country. It is our positive duty, I think to criticise fearlessly the false teachings of many who are regarded as the greatest authorities in the work of teachers' colleges.

—Selected.

*"Commit thy way unto the Lord."—Psa. 37:5.*

This committing our way unto the Lord implies a certain intelligent knowledge of Him which all Christians do not seem to possess. Perhaps it is because they do not study the blessed Word which reveals His character and way. And, if so, no wonder they hesitate and allow "doubtful disputations" to take the place of that simple childlike faith which is so Scriptural and characteristic of the new and Heaven-born life of every child of grace. If the heart, through grace, lays itself open to the full and sovereign will of our Father, then the life of faith is seen in the walk of faith, and the walk is known to be a walk with God. This path may sometimes be through a hard trial, but it is nevertheless the right way, for our way may be as rough as right, and yet prove to be the "way to the city of habitation."

—William Frith.

*"Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God."—Psa. 42:11.*

Alpine flowers are warmed by the snow; the summer beauty of our hills and the autumn fertility of our valley have been caused by the cold embrace of the glacier; and so, by the chill of trial and sorrow are the outlines of the Christian character molded and beautiful. And we who recognize the loving kindness as well as the power of God in what may seem the harsher and more forbidding agencies of nature, ought not to be weary and faint in our minds, if over our own warm human life the same kind, pitying hand should sometimes cause His snow of disappointment to fall like wool, and cast forth His ice of adversity like morsels; knowing that even by these unlikely means shall ultimately be given to us too, as to nature, the beauty of Sharon and the excellency of Carmel.

—Hugh Macmillan.

*"The Day of Days! His coming back to earth again! It's going to be a grand reunion or a gruesome separation."*



# THE "TOO BUSY" DISEASE

F. B. Dunn

OUR nation is in the grip of a very dangerous and contagious disease, namely, the "Too Busy" disease. The very atmosphere is fraught with the virulent incubus of this disease. Many people have already succumbed. Others are dying. Almost none are immune. This "Too Busy" disease is the direct result of a machine age running in high gear, spurred on by a war psychology. Only the most wary and spiritually awake are escaping this disease. The burden of this article is to discuss, briefly, three crippling results of this malady: (1) How it affects the physical; (2) How it affects the home; and (3) How it affects one's spiritual life.

## *How It Affects the Physical*

There can be no doubt that the driving spirit of this machine age is resulting in worn out bodies, high blood pressure, cases of nerves, heart conditions, etc. Our bodies are not machines, neither will they go on indefinitely like machines. They need, and must have rest or there will be a blowup. For instance: One Sunday morning a certain lady member suddenly began crying. She requested prayer. Frankly, it was not easy to pray for her (at least for me), for she had been too busy. Besides the care of a large household she had been engaged as the overseer of a group of women who were detasseling corn for days under a torrid August sun. She was too busy and her body would not stand it.

On another occasion another sister requested prayer for her body. She, too, had been too busy. In addition to the duties incident to a large family, she had farmed several lots in the blistering sun of the summer. She was on the verge of a nervous break. Yes, too busy. Other pastors could duplicate these experiences many fold. Some folk work so hard that they can hardly stay awake in church. They are too tired to go to mid-week prayer services. They are too tired to help an overworked pastor with the calling. A spirit of lethargy, of deadness, has griped many. In many cases the immediate cause of it is worn out bodies and tired spirits caused by being too busy.

## *How It Affects the Home*

Being too busy hinders the peace of the home. Father comes home from a hard day in the factory. The rush and roar of the factory's long hours are on his nerves. He seems cross and irritable. He is too tired for a romp with the children. He hardly has the patience to counsel with the lad who has had trouble in school that day. The mother comes

home. She, too, is tired. But a woman's work is never done, and she has the washing and ironing and a thousand other things to do. It gets on her nerves. She is too tired for play or fellowship. She has no time to counsel with that adolescent daughter who stands at the cross-roads of youth and needs the advice that a mother should be giving. Yes, they are making money as never before, but are losing something they can never regain.

Being too busy hinders the devotions of the home. Being so tired, people sleep as late as they can. Thus they have little time for devotions. If a chapter from the Bible is read at all it may be a short one, and it may be read hurriedly and mechanically. They must not be late to-day. They might miss that wage of \$8.00 per day or more. Maybe only one of the group prays, and that in a hurry. Then, they have little time for prayer in the secret chamber or for meditation on the Word. These people really do not intend to be like that, but they are just too busy.

One of the very serious ways in which the home is affected is in the neglect of children and the breakdown of discipline. Parents, are you too busy to care for the children God has given you? A certain doctor in a T. B. Clinic at Evansville, Ind., sent one of his nurses to check on a small child who had not been brought in on schedule for treatment. The nurse found the child at home alone, sick in bed, carrying a temperature of 102 degrees. The parents were away working. May God pity such parents.

In New Castle, Ind., some little children came repeatedly and pressed their little faces against the screen door of my sister's house and begged pitifully, "May we come in to play with your children?" Their parents had gone to work and had turned the little ones loose on the street.

A certain newspaper carried the item that authorities were checking on conditions around a war plant in California. They found forty children locked up in cars on the parking lots while the parents were working.

J. Edgar Hoover, F. B. I. Chief, very pointedly and emphatically blames the parents for the neglect that is feeding our wave of juvenile delinquency which, he says, is approaching a national scandal.

May God pity such parents who have sacrificed home, children, and honor on the altar of mammon!

## *How It Affects One's Spiritual Life*

Being too busy certainly has a definite effect on one's spiritual life. Some time back a prominent young man in a certain church came to his pastor and

said, "You will have to count me out for a while." The pastor anxiously asked, "Why, what is wrong?" The young man replied, "I have been too busy." Yes, on the tombstones in the spiritual graveyards all over the country are found the words, "TOO BUSY."

Would you like to read a little chapter out of my life that tells how a preacher got too busy and lost ground spiritually? When the manpower situation was becoming acute there was a plea for everyone to do all he could, even to taking on an extra load. It seemed the patriotic thing to do. I could scarcely see how I could take on more of a load, since I could not do all I needed to do for my church. However, there was a great scarcity of public teachers and one school official made three trips to see me about taking a position on a faculty of a neighboring high school. After some reluctance, I signed a contract and began teaching. I had a very heavy teaching load that took me into two separate schools the same day. After I was in the grind for some time, I began to notice I was losing ground physically. I was more alarmed, however, to notice that I was losing ground spiritually. I was getting dry and mechanical. I was too tired to pray much even when I had a bit of time. There was not enough time for the blessed Bible. When I came home evenings and needed to be out visiting my members, I really needed some one to call on me. I became alarmed and convicted. After some very earnest prayer, the dear Lord delivered me and got me out.

Friend, you just cannot be very spiritual and be too busy. Preacher, Christian worker, listen to a brother. Do not get too busy. Let us be content with less of the riches of this world and be richer in the next. If you heed this little warning you will have better health, a better home, a more spiritual church, and a more gracious spiritual experience. Don't get too busy.—P. H. Advocate., Selected by Frances Heisey.

Do I pray in secret every day, remembering His directions about secret prayer? (Mat. 6:6).

When I enter the secret place, do I shut out wordly thoughts and realize God's presence only?

Do I believe that God has something to give me which can only be released in the secret place of prayer?

Has the time I have spent in secret given evidence of this belief?

Do I not desire to prove a more faithful steward of prayer in the secret place?

There is no lower standard for the Christian walk than the walk of the Lord.



# "THE HYPOCRITE"

L. B. Reese

It is not infrequent that a word changes connotation in the course of years. This is especially obvious as we study the use of words in the Bible; some of which carry a different meaning now than they did when used in the Word. One word is "hypocrite" and its derivatives.

It will be profitable, in not a few things, concerning the inferences of the Scripture where this word is used. Clarke says in commenting on Matt. 6:5: "Properly a stage player, who acts under a mask, personating a character different from his own; a counterfeit, a dissembler; one who would be thought to be different from what he really is. A person who wishes to be taken for a follower of God, but who has nothing of religion except the outside."

In our present usage of the Word we have seemingly limited the meaning to the individual who intentionally and deliberately feigns a religious character but is void of any real spiritual life. We have apologized and qualified until the teeth are gone from the real meaning of the word. We have excused about everything until the "generation of hypocrites" is practically extinct and there remaineth nothing but the "sickly deluded soul" who is pitied but never censured and left to profess because there is not enough teeth in our ministry to awaken. It is plain that after all no "hypocrite" is really aware of his true state and neither is the deluded soul if they do differ in any degree.

We say the "hypocrite" is a willful deceiver but the so-called "deluded" soul may also willfully deceive. He may consciously pretend that which he is not. The Holy Spirit in merciful faithfulness will convict of "formal praying"; insincere testimony; and heart sins that are unforgiven and unpurged.

In noting another author we read: "Hypocrites have been divided into four sorts: (1) The worldly hypocrite, who makes a profession of religion, and pretends to be religious, merely from worldly considerations (Matt. 23:5). (2) The legal hypocrite, who relinquishes his vicious practices, in order thereby to merit heaven, while at the same time he has no real love to God (Rom. 10:3). (3) The evangelical hypocrite, whose religion is nothing more than a bare conviction of sin; who rejoices under the idea that Christ died for him, and yet has no desire to live a holy life (Matt. 23:20; II Pet. 2:20). (4) The enthusiastic hypocrite, who has an imaginary sight of his sin, and of Christ, who talks of remarkable impulses and good feelings; and thinks himself very wise and good while

he indulges in the most evil practices (Matt. 23:39; II Cor. 11:14).

It is further clear from the above outline that "hypocrite" is applicable to more souls than we ordinarily think. It is also clear that the Bible seems to apply the word to those who profess godliness but are lacking in the Spirit which makes this righteousness vital, effective and real. Every true saint will notice that the Holy Spirit will reprove and convict of any conscious or unconscious attempt to imitate His work. A prayer offered in mere human enthusiasm; a sermon of human effort or endeavor; a testimony formal and void of the Spirit's assistance with an effort to appear inspired will often-times be censured of the Holy Ghost.

One outline of the chapter which denounces hypocrisy (Matt. 23) reads as follows "(1) They say and do not. (2) What they do is to be seen of men. (3) They effect popular applause. (4) They hide their crying sins under the color-

ful appearance of virtue. (5) They are strict in small matters, and omit greater duties. (6) They are curious in externals but are not concerned about heart sins. (7) They magnified the gracious souls of former ages, but hated those present in their own times. (8) Hypocrites pray only in time of sickness or danger, when they are driven to it. (9) They judge others severely for small faults, being themselves guilty of greater crimes. (10) They are more for outward ceremonies, and human traditions, than for the true spiritual worship of God. (11) They are generally cruel and covetous. (12) In public calamities they are fearful. (13) In worldly affairs they are quick-sighted, not so in spiritual."

What of the soul then who professes to know God but continually lives in a dead state characterized by: formal praying, unctious ministration and passionless religion? What think you, is he worthy of the Bible epithet of "hypocrite"? Is not hypocrisy capable of degrees as also is godliness?"

## Sikalongo Airgraphs

(Continued from page thirteen)

out. God answered prayer in Bina Rute's case some years ago." I know not whether special prayer was made in the home, but we do thank God that He heard and answered. The foot is better.

We also thank the Lord that Samuel Munda's, and Teacher Sampson Mwanga's babies are better. God heard and answered.

Sr. Mann continues to have many Valley people for injection of yaws. They walk from three to five days, some small children. Some are in a most pitiful condition. How would you like to walk that distance up over the mountains for one injection, and return home the next day?

OUTSTATIONS—Bro. Mann has been very busy the past weeks visiting his out-stations. This week he expects to complete the circuit.

VISITING THE DENTIST — Yesterday, April 21st, the Machans-Sikalongo-ans met in Choma to see the visiting dentist, and get several fillings. To our sorrow he was unable to do Sr. Lehman's work due to the brevity of time. We, Sikalongo-ans, were especially happy to meet Sr. Hunt for the first time. She has brought fresh breezes from the Home-land. We are sure that the Lord will make her a great blessing there at Macha. We spent the afternoon at Sr. Sutherlands. We do appreciate having a "home" in Choma.

GUESTS—Over Easter Sunday we appreciated having a visit from Dr. and Mrs. Sutherland, their two sons and Polish nurse. —Anna M. Eyster,

## Our Nation's Prayer

*Eternal God, Thy glorious name,  
Thy majesty we would proclaim:  
Thy Sovereign might, Thy power we own,  
Our homage pay before the Throne:  
O may the Scepter in Thy hand  
Bar every foe from our fair land,  
Save from the despot who would spoil  
Fruit of our nation's faith and toil!*

*Quick throbs our nation's pulse of care;  
'Twill find its rest in God and prayer—  
Whether on mountain's dizzy height,  
Or dungeon deep where dwelleth night.  
In Thee we trust, this crucial hour,  
When fiends sway, their hectic power.  
'Neath Thy Word's canopy, O Lord,  
Peace to our nation's heart accord.*

*Our pilgrim fathers worshiped Thee,  
Established all Thy Law's decree:  
Lord, we would follow in their train,  
Finding in Thee eternal gain.  
Back to the Bible! lead us, Lord;  
Back to the precepts of Thy Word!  
Then with mankind it shall be well;  
Goodness and mercy with us dwell.*

*How excellent Thy written Word!  
In every line Thy voice is heard!  
Settled for aye Thy Word in Heaven,  
Thy changeless Word to mortals given.  
Teach us Thy mandates to obey,  
To walk in all Thy will today.  
Oh, that all men Thy power would own,  
Extol Thy Word from zone to zone!*

—Sel. by Martha Resor,